EAST WEST 東西報

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Board seeks decision on principal

Acting Board of Education President Dr. Zuretti Goodsby kept the lid on discussion over the reappointment of Galileo High School's Acting Principal James Kearney last week. Tomorrow evening at 7, the board will hear ten speakers from pro and anti-Kearney groups.

No one was allowed to speak at the June 25th meeting, although both groups were well represented. Kearney supporters included fifty Galileo teachers, members of the school's On Site Committee and officers of the Chinatown Lions Club, of which Kearney has been a member since last year.

Opposing the acting principal's reappointment were the Chinatown-North Beach District Council, the Chinatown-North Beach Youth Council and the San Francisco Federation of Teachers.

Larry Stork, a Galileo civics teacher, threatened that if Kearney is "not in his office come September, you're going to see 130 teachers walk out." One hundred and thirty of the school's 150 teachers have signed a petition supporting Kearney.

San Francisco Federation of Teacher's Jim Ballard said that Kearney's administration has been "capricious and arbitrary" and that the union has worked on six grievance cases involving Galileo teachers against Kearney.

The Chinatown Lions Club installed a "We want Kearney" sign at the back of the board's meeting hall. The sign was promptly ordered down by Dr. Goodsby, the board's presiding official.

Andy Young, a Lion, said, "We should retain Mr. Kearney. He's fighting for more classrooms at Fort Mason."

Ben Tom, Chinatown-North Beach District Council education committee chairman, charged that the Kearney approach was based on "expediency," allowing teachers extraordinary power at the expense of students.

William Lee, student body president at Galileo in 1968 and now a student at the University of California in Berkeley, claimed that 566 students—nearly all of them Chinese-Americans—were suspended from Galileo during the fall semester. A district official confirmed the figures.

Galileo has received the lowest rating given by the Western Association of Schools and Colleges: a one-year accreditation.

Scrambling for the pows: Like basketball players playing dirty. YING WEI

-p.7

Suit raps SF firemen hiring

Community organizations representing Blacks and Mexican Americans joined together to file a law suit last Wednesday against the San Francisco Fire Department alleging that the selection of firemen results in discrimination against minorities. Also named as defendants are the Civil Service Commissioners of San Francisco.

The suit points out racial imbalance on the fire-fighting force, citing disparity between San Francisco's minority population and numbers of minority employees on the force. Although one in eight San Franciscans are Black, only four of the fire department's 1800 employees are Blacks. Only one is Chinese.

The suit alleges that the inequity results from discriminatory hiring practices of the fire department.

According to the complaint, an 'irrelevant' written test outweighs the physical test in ranking the eligibility of prospective employees.

The physical test, scored on a pass/fail basis, rates applicants who perform outstandingly no higher than it rates those of mediocre ability who just pass the test's minimum physical requirements.

According to the suit it is the written test which determines the position of qualified applicants on the list of eligibles.

The test has "nothing to do with being a fireman," said Sidney Wolinsky, Director of Litigation of the San Francisco Neighborhood Legal Assistance Foundation. Wolinsky claimed that the test favors those with a middle class education who might know how to spell such words as "perseverance," "idiosyncrasy" and "psychological."

The complaint states that "the present non-merit, anti-ability test does not give any consideration to strength, stamina, agility, manual dexterity, climbing ability or any other job-related qualities. As a result of this . . . discriminatory test, San Francisco, one of America's most integrated cities, has the least integrated fire force of any major American city, and is deprived of its most competent firemen."

Harry Albert, the Civil Service Commission's assistant general personnel manager denied the charges of discriminatory tests, saying that "in recent years, we've gone all out in cooperation with the Fire Commission and the Human Rights Commission to recruit minority applicants."

"For one reason or another," Albert said, "the applicants have dropped out so the results have been practically nil."

A public hearing later this month will air the issue. The Chinese community will be represented at the hearing by Chinese for Affirmative Action, co-chaired by Lambert Choy and L. Ling-Chi Wang.

An analysis: Galileo's principal question

By L. LING-CHI WANG

The bitter controversy over the acting principal of Galileo High School, James Kearney, can best be characterized as the visible part of a huge iceberg, packed with hidden danger and uncertainty. The heart of the controversy is whether Kearney, acting principal of Galileo since September 1968, should be given a permanent tenure at Galileo, as most of the white faculty members want, or be replaced by "a new principal who understands and can relate effectively to the communities represented by the predominantly Chinese student body," as many alienated students, angry parents and concerned community organizations demand.

Recognizing the polarizing effect of the issue and the potentially explosive nature of it, Superintendent Robert E. Jenkins has recommended a compromise that would extend Kearney's present position until January 1971. His performance during this period would be reviewed monthly by a watch-dog committee to be appointed by the Superintendent. Still, opponents of Kearney are pressing for a new principal "who will begin to reverse the deteriorating conditions" at Galileo.

To avoid a public clash and further polarization, the Board decided to hear charges against Kearney in a closed executive session on July 2 between 4-6 p.m. and to conduct an open hearing on the conditions at Galileo at 7:30 p.m. The purpose of this short article is to identify the key issues underlying the "Galileo Issue" as the anti-Kearney forces prefer to call it.

Paradise for Experienced Teachers

Galileo, built originally to accommodate approximately 600 students in 1924, has long been the high school for students from the Chinese community. The percentage of Chinese students since World War II has fluctuated between 55 and 70. Historical discrimination against the Chinese, the doctrine of white supremacy, and traditional Chinese heavy emphasis on education and respect for teachers gave Galileo a reputation of being one of the most desirable schools for experienced, and often aging, teachers with seniority; and the situation soon led to the formation of an almost all-white faculty, entrenched and rigid. Meanwhile, the Galileo student body reached an all-time high of 2,964 in 1965; of these, 1,811 or 61 per cent were Chinese. In spite of consistent high percentages of Chinese students, Galileo continues to maintain the status quo in its teaching and administrative personnel: more than 95 percent white and about 3 per cent Chinese. The average age of its faculty is 42.

Against the background of the seniority system and the stereotype image of the students at Galileo are two significant changes that effectively render them obsolete and "racist." First, the civil rights movement and the rise of ethnic consciousness reached the high school level in the late 1960's. Students at Galileo became increasingly aware of their rights and the inability of the school, teachers and curricula to understand and respond to their needs. Secondly, the change in the Chinese immigration pattern brought, for the first time, a high percentage of China-born students to Galileo. For example, the ratio between the American-born and China-born was approximately one to one in academic year 1967-68. The significance of this compositional change is the fact that the Chinese student body is no longer like it used to be. The China-born students have language and adjustment problems that teachers at Galileo could not handle. Instead of looking for solutions, these problems are suppressed or ignored. What used to be unthinkable or rare among the "docile" Chinese, such as absenteeism, suspensions, disciplinary transfers, and drop-outs became routine at Galileo. For example, Galileo led the city in the number of suspensions between September 10, 1969 and January 23, 1970. During academic year 1968-69, Galileo ranked second in the city with 433 suspensions. Galileo also ranks among the highest in the number of disciplinary transfers. As for the delinquency problem, police figures on arrests and citations indicate a skyrocketing of 600 per cent from 1964 to 1969. Significantly, the Chinatown/North Beach Area Youth Council's study of police record reveals that delinquency rates are lowest during

—Continued on Page 6

EAST WEST

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EDITORIAL

Time is short

The problems that face the United Nations, as outlined in the speeches delivered during the U.N. 25th anniversary celebration last week, are becoming all too familiar to our ears.

Secretary-General U Thant spoke of governments which are unresponsive to the needs of people, condemned "power politics" on the international scene as "divisive," and railed the powerful and wealthy nations for ignoring the needs of the whole earth's population in favor of national interests.

On a large scale, these are the same problems we find in our state and local governments, often even in our own communities.

Corporations which fill rivers and lakes with industrial waste commit a crime against the people who depend on those water supplies just as a nation which insouciantly befouls the atmosphere and wastes its natural resources commits a crime against the entire population of the earth.

School systems which try to teach American history as a glorious triumph over poverty and injustice to arrived immigrant child who lives with his entire family in a single room are as unresponsive to the real needs of people as wealthy nations which supply poverty areas with television sets and soda pop.

And the answers to these problems on a local level are much the same as those suggested by U Thant for revitalizing the international organization.

We must first of all be aware that the world is much too small to continue simply shutting out those with whom we disagree. (As nations tend to label each other "communist" or "imperialist" or "capitalist" and then assume that no more understanding is necessary.)

As cities grow and we are forced closer and closer to each other we must realize that to continue condemning one's neighbors will lead only one direction: we'll move away from our enemies until that is no longer possible—then we'll either relinquish our claim to "truth" and "right" or we'll fight. (The same applies among nations. When there is no longer room to expand there must be either understanding or war.)

And, as U Thant said, time is running short.

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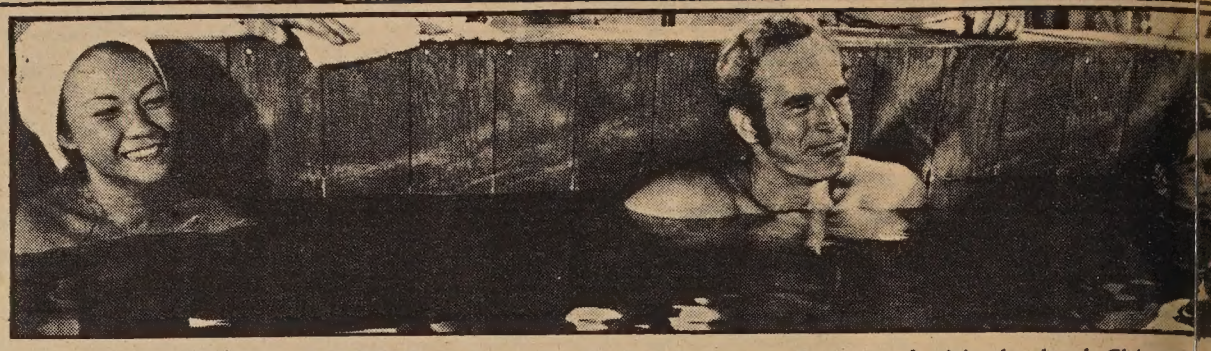
— E/W



Letters to the Editor

East/West:

Although San Francisco claims distinction as the birthplace of the United Nations, this city has few memorials to that event. Recognizing the enduring significance of the United Nations, to mankind, Natomas Company recently commissioned and installed a wall sculpture entitled "Brotherhood of Man" in the lobby of the International Building, San Francisco, in which building Natomas' headquarters are located.

This sculpture, by an important American artist, commemorates the signing of the UN Charter in San Francisco on June 26, 1945.

Natomas Company welcomes you to the International Building, 601 California Street, at Kearny, so that you may enjoy this unique work of art, which we feel typifies so well the spirit of the United Nations.

Sincerely,
Chandler Ide
President, Natomas Co.

(We visited the International Building and enjoyed viewing sculpture, executed by Rodney M. Winfield, an artist and teacher in St. Louis, by the way. We wonder, however why a section representing Confucius sitting sagely beneath a tree should bear the simple legend in Chinese characters: "bamboo, plum peach, chrysanthemum."—E/W)

Filthy tales

East/West:

Who are Doris Nieh and Tina Chen? They are the willing stereotype images of not only racial but also sexual phenomena. They epitomise the loose, sex-mad (for white men only) gooks who are the feminine counterparts of another stereotype, the skinny, unmasculine, "they-don't - care - about - life - like - we (whites) - do" Charlie Chink, Charlie Gook. That is, yellow men are for killing and yellow women are for something else. Why is it that yellow women are cast in sexual roles in the movies and in the news — *their partners always being those beautiful white boys!?* Why do yellow women degrade the yellow race by actually living up to the filthy tales returning G.I.s bring back to the United States, so that Chinatowns, Manilatowns, and Japantowns are thought to be breeding grounds of sex-starved yellow prostitutes? Why are yellow women the unquestioned champions of whoredom and sensuality?

After so many years of Asian civilization, is it possible that it has produced women like Nieh who can, after having considered female dignity, intellect and self-respect concepts that old-fashioned gooks alone adhere to, set as the culmination of her "new American freedom" the sentence: "He (Charlton Heston) looked magnificent without his clothes on?" Does she suffer from white penis envy? If it's a phallic symbol she wants, she might try embracing a 6,000 mm telephoto lens in the privacy of her own room. At least that would prove more honourable to yellow manhood than her sitting nude in a tub, with a white man of course, and adding to the already disproportionate effort to concretely establish the sing-song girl image for the world. Who will see her in the tub? Non-yellow men who, after seeing the film, will in all likelihood visit the local Chinatow see if thev cannot "pick up" of those exotic little gook girls just cannot wait to jump in with white men and black m that what yellow womanhood resents — a mere receptacle for ever wants it? Where are th low women who do *not* want t ject that image to America an world?

Eugene F. Won
Danvers, Mass.

Reprints

East/West:

Thanks much for your recen tural features and articles re to the Chinese in America. We nese *do* have a history here a time someone recognized it.

What are the chances of h reprints of some of your a available?

Sincerely,
H. Y. Tang
Berkeley

(We have had very few re for reprints in the past, but w happy to make them available limited basis if the demand wa — E/W)

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By Manchester Fu

ND GOOSE

e past two days we spent in Berkeley at the Asian Amer-iculum Development Summer Workshop. As a consultant. :ant is a guy who borrows your watch and tells you the ording to Fred Allen. Or was it Charles McCabe? Stan e? Wasn't Syd Goldie.

en you come right down to it, today's colum is written n. Meaning, "Get the column in by 4:30 or we'll have space with 'Manchester Fu is ill'." The clock says 3:55. say "tick tock." It's electric. It hums. You notice how in is growing? We're foxy. Foxy? Maybe that's the rd to use. In today's free-form argot, a fox is a pretty

may be dull, but we're honest. And honesty is the best xt to the one where theshoecobbler carved up the goose the golden eggs and found giblets. So being honest, let at we lost our head. And our notes. Well, there was this the fantastic legs crossing Sacramento and Kearny. And g-man we turned our head, completely around. And it So we'll have to take itoff the top of the head.

e first day's speaker was Dr. Stanford Lyman, professor gy at the University of Nevada. The man is a walking edia of information on the Asians in the West, which is f his book coming out this fall. Not to be disrespectful, mean is that Lyman is a most knowledgeable man with figures on Asian immigration and law cases as "Wong nited States" in 1880 or "Takahashi vs. the State of a." But most of all, who are the Asians, why did they at did they do when they got here and what happened fterward.

ere is a vast difference between the Chinese and the immigrants. The Cantonese who migrated here were s in the beginning and later, laborers in the gold fields ing the transcontinental railroad. They were sojourners eir piles and going back home to live the life of ng. The Issei came to till the land and make it bear wing crops from what once were swamplands. Jap-dition has it that the eldest and youngest sons stay l care for the family. The other boys are free to roam heir roots elsewhere.

ix hours, Prof. Lyman illuminated scenes of the past. s racism, shattering the myth of the passive Chinese. cases where the Chinese fought the unjust immigra-in courts from local to federal levels, unrecorded in ooks but hidden in musty law records.

keep the audience awake the professor threw in eso-Dr. Sun Yat-Sen printing two million dollars in cur-inance the revolution to overthrow the Manchus in the which is now Sam Wo jook house.

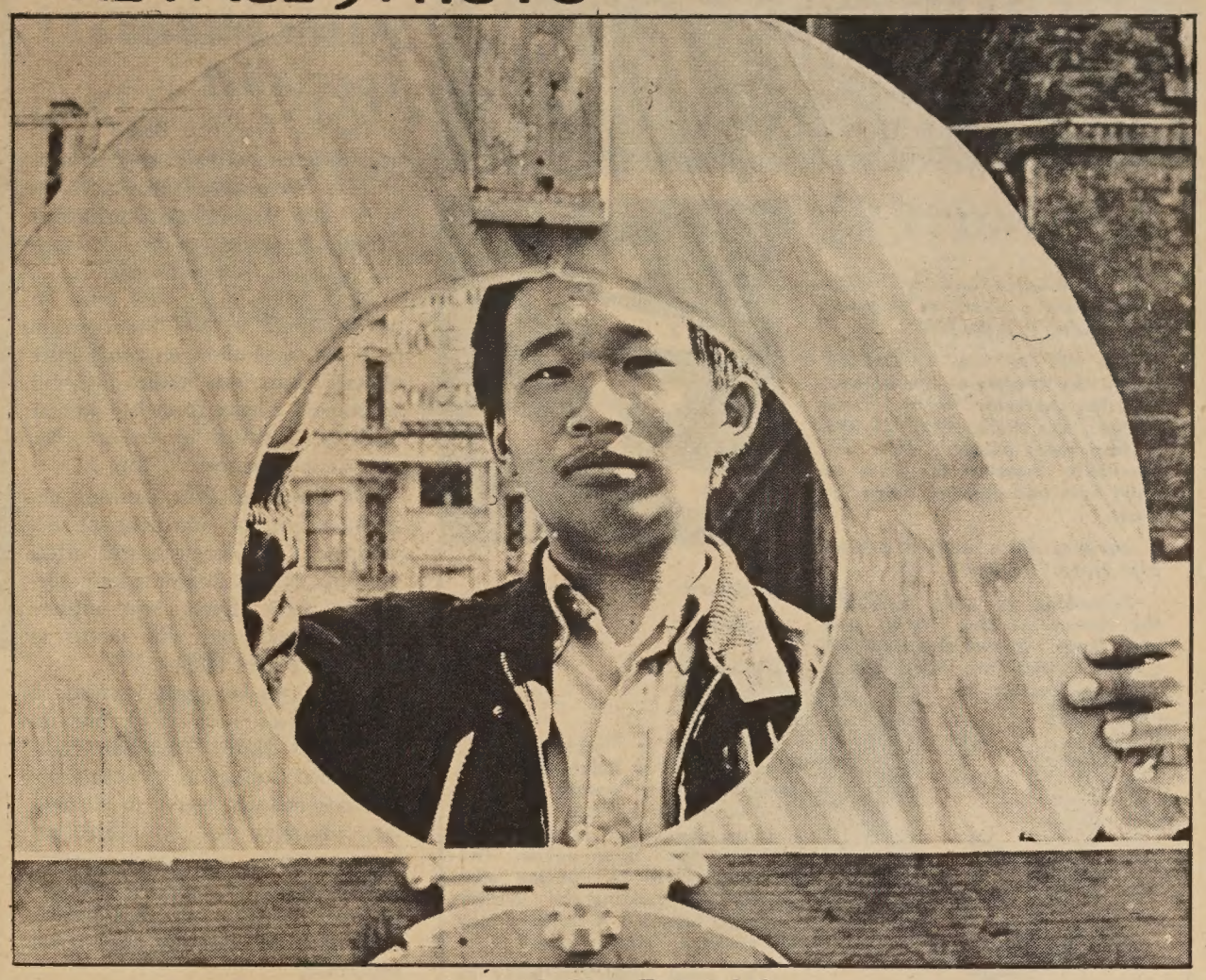
f. Lyman is a San Franciscan, grew up in the Richmond ent to school at Washington High, clerked at his father's ore in the Fillmore and spent several years as a regular at Dragon saloon while he was at Cal working for his degrees. thing he said stayed on in our mind. "To teach is not to ple happy. To teach is to make people intelligent." Pain n think.

sday speaker Dr. Isao Fujimoto, University of California ociology professor, was equally informative. He has a ckground reading which included Colin Greer's "Public The Myth of the Melting Pot" which appeared in one vember's Saturday Review and Charles Silverman's Public Schools Kill Dreams and Mutilate Minds" in this Atlantic.

Fujimoto questioned assumptions and trends, quoting Mark gnorance is not not knowing but knowing what isn't so."

ates a broad context in approaching ethnic studies. Like Don't mistake the finger pointed at the moon for the

THE PAGE 3 PHOTO



A young builder: Fixing a hole.

dennis wong

China policy questioned

By THOMAS HARDY

The United Nations celebrated its 25th birthday last week amid pleas for revitalization of the international organization.

At the climax of the birthday celebration, a black tie dinner at the Fairmont Hotel, Secretary General U Thant spoke somberly of the world situation and the immediate need for a more effective United Nations.

Thant stressed the importance of making the U.N. a truly international body by admitting those countries which have up to now been excluded on political and ideological bases. "The absence of the People's Republic of China and of the divided countries has given to the United Nations a great deal of artificiality," he said.

"Are not the events in Southeast Asia, the 750 million people of mainland China and its recent emergence as an atomic and satellite power enough evidence that the People's Republic of China is a key element if we are to move toward a solution of many of the present world problems?" Thant asked.

The secretary-general recommended making a searching examination "into the obstacle of ideologies" as exemplified by the enmity between Communism and capitalism.

"There has been nothing more dangerous and damaging in human history than the claim of exclusiveness. To it we owe the long religious wars, all waged in the name of exclusive possession of the truth," Thant said.

Emphasizing the need for governments which are responsive to the needs of people, Thant said "there must be on the part of governments a radical change from present politics to a policy of collective responsibility towards mankind."

Thant hit environmental irresponsibility, warning that nations must not continue to try to advance themselves politically while allowing the world to "deteriorate behind their backs and above their heads."

Thant criticized governments for clinging to obsolete concepts of the nation as an individual state.

"The world is too small, its people are too intelligent and the mass problems that lie in store for us are too frightening to allow continued blind acceptance of the sacrosanct concept of national interest," he said.

At a ceremonial session held Friday afternoon in the Opera House to commemorate the signing of the U.N. Charter 25 years ago, Thant had said:

"I must most emphatically warn nations not to pursue their present outmoded and fratricidal course." Time is running short. People are getting impatient."

Chinese films, stars honored

JAKARTA—Two Chinese movie stars won most coveted awards at the 16th Asian Film Festival in June.

Miss Kuei Ya-lei of Taipei won the best actress award for her leading role in "Home, Sweet Home" while Chiang Ta-wei of Hongkong bagged the best actor award for his performance in "The Vengeance," a Shaw Brothers' production.

Other awards honored at the film festival were:

Best film — Indonesia's "Palupi."

Best directing—Hongkong's "The Vengeance."

Best scenario writing — China's "Home, Sweet Home."

Best color photography — Hongkong's "Love Without End."

Best black and white photography — Philippines "Way of Life."

Best editing—Korea's "Mrs. Kim."

Best music — Indonesia's "The Longest Dark."

Best sound recording — Korea's "Maria."

Best art direction — Hongkong's "The Lost Spring."

Best supporting actor — Korea's Nan Kung-yuan in "Six Shadows."

Best supporting actress — China's Chen Man-long in "The Bitter Flower."

Best documentary picture: Malaysia's "The Red Book."

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CHINESE WORD-A-DAY

BY GORDON LEW

"MASTER"

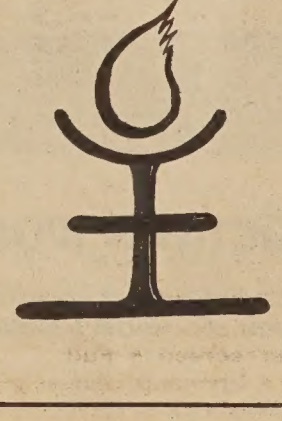
The character "master" originally meant a torch, or at least, that is what it looks like.

The dot on top symbolized flame, the strokes at the bottom were the character "wood." Then "wood" was changed to look like a lamp base, probably after the honorable ancestors began to build huts and enjoyed living indoors.

But how did a torch or a lamp ever mean "master"?

According to some scholars, the flames are the "main" part of a lamp. It was this meaning "main" which later borrowed to indicate "master."

Mandarin **JU** Cantonese **JUE**



Chairman is "master seat." "Self-master" is independent. A millionaire is a "wealth master." A creditor is a "debt master." "Master view" is subjective. "Master pen" is an editor. The Chinese called the person who officiates a wedding the "master wedding person." A decision may be called a "master idea."

The most important actor or actress in a show is called "master horn." Why? Just a reminder that he or she shouldn't blow the show away. . . .

Nisei named Asian studies specialist

The San Francisco Board of Education announced the appointment of Mrs. Katherine Morooka Reyes as the new Asian American Studies Teacher Specialist for the San Francisco Unified School District.

Mrs. Reyes is the first Nisei to be appointed in San Francisco to head the curriculum responsibilities of Asian American Studies. She will be granted a leave from her regular teaching position to assume her new duties effective on July 1.

Dr. Raymond Pitts, assistant superintendent of instructional development and services, will direct the three ethnic studies teacher specialists. Mrs. Reyes will replace Elgin Heinz, who will return to teaching Asian studies.

Mrs. Reyes has been teaching in San Francisco since 1953. She received her degree from San Francisco State College in 1952 and obtained a masters degree in elementary education in 1957. She has been an active participant in community affairs. Last year she was appointed chairman of the JACL's national committee for responsible education.

Newspapers vital, says HK publisher

The first woman president of the International Press Institute said here last week she believes the printed newspaper will be the most important source of accurate information.

Miss Aw Sian, publisher of the Hong Kong English language Standard and six Chinese langauge newspapers there and in Singapore, is one of only a dozen women executives of newspapers throughout the world.

She spoke informally with newsmen at George Jue's Lamps of China Restaurant and last Friday was the "Gang Night" dinner speaker at the Press Club.

The IPI with headquarters in Zurich, Switzerland, is dedicated to maintaining a free press throughout the world.

Ernest Meyer, IPI director accompanying Miss Aw on U.S. tour, said 1700 newspapers in 60 nations (including 20 in Asia) are affiliated with his organization.

"We speak for all Asians through our remarkably free Hong Kong newspapers," Miss Aw said.

Despite the fact that Hong Kong is a British Crown Colony, "it is the most free area in all of Asia," she said.

"Hong Kong is a newspaper paradise with no censorship," she added.

Miss Aw inherited her newspaper empire from her father Aw Boon Har, widely known throughout Asia as the "Tiger Balm King" because of his vast distribution of a universal remedy.

With a lifetime of ex... an observer of the often ... ing scene in the Far East... believes that the United St... a tactical error when it ... stay in South Vietnam.

"You should have h... South Vietnamese as you ... beginning," she said, ... should not have stayed so ... said.

She said Asians are per... to defend themselves if gi... aid, but they are not ... help themselves with a ... eign power in their midst.

Miss Aw established a ... cisco Chinese language ... her Hong Kong newspa... years ago and "it is d... well," she said.

Prof says U.S. 'war crimina'

A University of Calif... professor and specialist i... affairs branded the Unite... "war criminal" in South... during a luncheon spee... Alameda County Bar A... last month.

Stanley B. Lubman, ac... ciate professor of law at ... U.C. Berkeley, said thi... should immediately with... Southeast Asia and start ... better relations with C... China.

He charged our invol... South Vietnam is based o... moded concept of China ... tary aggressor and how w... fect events in other par... world."

Lubman, whose study o... affairs included two years ... Kong doing research, sai... key to peace in Asia is the ... ment of relations between ... ed States and China, and ... the chance now" since Si... relations have become em...

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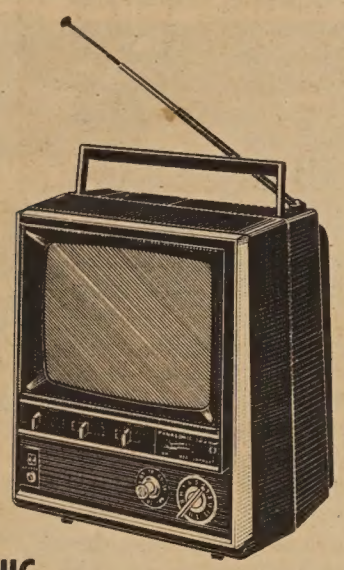

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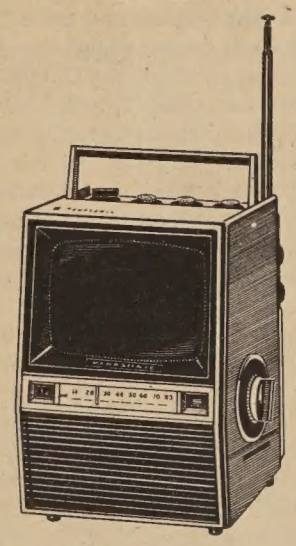

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Galileo's principal question

—*Continued from Page One*

the summer months, indicating a close correlation between delinquency and school-connected frustrations.

The above stated factors and figures demonstrate that the number of so-called "good" Chinese students being served by the all-white, tradition-bound faculty and administrators is rapidly shrinking. Unless something is done to reverse the current trend, the breach between the students and faculty will become irreparable. Students, parents and community organizations contend that changes must come from the top.

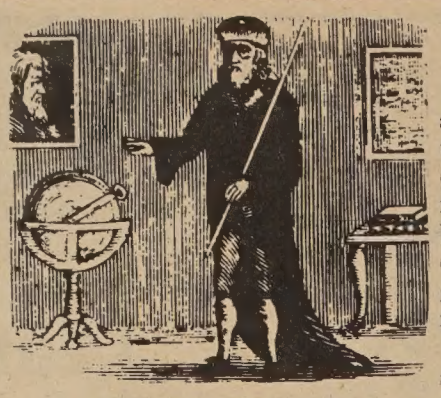
The Kearney Period

Kearney was brought into the fast deteriorating situation at Galileo in September 1968. A former police officer, he was a Supervisor of Secondary Education in the San Francisco Unified School District and an Assistant Principal of Samuel Gompers High School. Ten years before, he was a teacher, counselor, and Assistant Principal at Galileo.

When he returned to Galileo, he was expected to do something about the new problems.

Unfortunately, Kearney has found a closer affinity with his old allies among the faculty.

Student-faculty relations, school-community relations and race relations among students continued to deteriorate. In fact, by February 1969—exactly six months after his return to Galileo—Kearney had managed to alienate a major segment of the Chinese students and the Chinese community. Students accused him of being a "policeman" rather than an administrator and described his tactics of handling school problems as "repressive" and "Gestapo." The strained relation between the students and the acting principal first came to light on February 15, 1969 when the Chinatown/North Beach Area Youth Council submitted its demand for an immediate firing of Kearney to the Board of Education. At a public meeting with Jenkins on February 24, William Lee, student body president, demanded his removal. Lee himself was suspended by Kearney but successfully challenged the suspension. He accused Kearney of being unwilling and incapable of working with the students at Galileo. In addition, during his two-year tenure, he was shot at twice and knifed once. During last week's stormy session at the Board meeting, Lee again reiterated, "Disciplinary actions are often on shaky grounds, but the Cantonese-speaking parents often are unable to fight the suspensions." Similarly, the S.F. Federation of Teachers (AFT) characterized Kearney's administration as "capricious and arbitrary." According to the president of the AFT, James E. Ballard, the few young teachers at Galileo have been given "poor evaluations," "recommended for transfers," and given "punitive measures" by Kearney.



How did Kearney alienate himself from his student body and the Chinese community? Personality undoubtedly plays a role. However, it would be wrong to place all blame on the person. The faculty, the composition of the student body, the Chinese community, and society at large have significant roles in the shaping of his administration. The most important single factor, however, is the school's inability to meet the needs of the students. Since the majority of the student body comes from the racially isolated, poverty-stricken Chinatown, it is easy to see how inadequately prepared the teachers, in spite of their long experience and seniority, are to work with the students. With their preconceived notions of education and the misconceptions about the Chinese, the teachers automatically shut themselves out of any communication. With more and more non-English-speaking students entering Galileo, teachers find additional barriers to communication. Meanwhile, students and parents find the teachers, counselors and administrators inaccessible and unwilling to communicate. Little wonder students often find their teachers indifferent, repressive and lacking in understanding.

Likewise, the white-middle-class oriented curricula and materials bear no resemblance to the life-experience of the Chinese students. For example, the harsh economic reality in the Chinese community and the history of the Chinese people in the U.S. have never been reflected in the curricula. The credibility gaps between the text books and reality, between what the teachers say and what the students experience are so wide, it is not surprising that students generally find the curricula "irrelevant and racist." Resentment, therefore, runs high and intense. Another area of resentment is the community-school relations. One looks in vain for Galileo teachers and administrators in various community meetings and affairs.

In conclusion, the crisis situation at Galileo requires immediate attention by the Board of Education. Kearney's performance in the last two years reflects his inability to cope with the situation. The mutual support between Kearney and the all-white faculty further indicates their failure to communicate and work with students and the communities represented at Galileo. In many ways the faculty has no choice but to ignore the problems and defend the status quo: the supposed professionalism of the teachers, obsolete and irrelevant though it be, must be defended at all cost. Kearney's continuing presence and support of the status quo lends credibility to their complacent pedagological dogmat immunity from any respo to students, parents and t nese community. On th hand, Kearney's future c also at stake: if he does m his only way is to move o unfortunate aspect of this versy over Kearney is the f both the faculty and Kear where display any interes needs of their students. they band together and desperately for their respe terests. Self interests now c ly prevail over student inter needs.

It is time for the Board of tion to assume leadership i ing the anti-education t Galileo. The Board now chance to act decisively by in Galileo a principal wh interest is in the educati welfare of his students.

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To catch a pow: a test of courage

By Ken Wong

ok Kai Temple sits by the the Yuba River in Marys- h year, a ritual dating back 880's is celebrated on the ay of the second month of calendar year. This is the the "pow's". Like the run- he bulls in Pamplona, this of courage. In a free-for-all young men fight for the rings tied with bright red

vent is known as "Bomb Marysville. The pow is a a bamboo-framed cylinder tightly with old newspa- stuffed with gun powder, ith resin. The tokens rest

explosive is placed on a tree stump and lit. Pow. The tokens shoot skyward, about fifty feet, and descend. The mad scramble is on. Like basketball players playing dirty, knees and elbows are used.

The tokens are lucky charms, and the older folks who can't afford a fractured tibia, a mouthful of loose teeth, or a flattened nose offer legal tenders in exchange for the lucky rings. Some go as high as a hundred dollars to impress a pretty lady. Especially if it's No. 4 ring which is considered the luckiest.

Another reason for such enthusiasm while risking life and limb is that nabbing a ring is akin to grabbing the bride's garter at a wedding ceremony. He who catches a ring will find himself a bride before the next firing of the pow s.

Bomb Day has been celebrated all these years with lapses only during World War I, the Sino-Japanese War and World War II, but has been running continuously since 1947. Like most Chinese traditions, such as the Dragon Boat and the Autumn Festivals, however, Bomb Day has lost much of its pomp and pageantry.

Now, the ceremonies which precede the firing of the pow's consist of a boy pulling a toy cart filled with pow's, a banner, and Joe Lung Kim, the temple keeper, hitting a gong. At its prime, the procession would have been backed by a 150-foot dragon. The last time "Gum Lung" danced was in 1937.

Nowadays, Bomb Day draws mostly the natives from Colusa and Grass Valley and the delta folks. There's a dance, fashion show and banquets. The Suey Sing and Hop Sing tongs hold open house with entertainment by Chinese opera singers and orchestra. Besides drum and gong and a percussionist who keeps rhythm on a wooden block, there's a saxophone and violins.

And all is well. Bok Kai, the deity that controls flood water, sits at the center of the temple altar, keeping an eye on the Yuba River rolling by just as he did in 1854 when the temple was built.

Firing of the pows: A test of courage.

Bok Kai and temple deities: Keeping an eye on the river.

Temple-keeper Joe Lung Kim: Carrying the traditions.

PHOTOS BY YING WEI

The Chinese In the Delta

look Books

by Charles Chuck Chan

George Chu, "Chinatowns in the Delta: The Chinese in the Sacramento-San Joaquin Delta, 1870-1960," **California Historical Society Quarterly,** March 1970, pp. 21-37.

Much has been noted about the Chinese pioneers who worked in the gold fields of California and in the building of the transcontinental railway. The crucial part they played in the development of igriculture in California has been neglected, probably due to its lack of glamour and drama compared with the others.

This article in review helps make up the void. Other than H. M. Lai's "Chinese Big Role in Reclaiming Wasteland," (*East/West,* May 14, 1969), it is about the first extensive and detailed article on their land reclamation work in the Sacramento-San Joaquin Delta between 1868 and 1890, the contract system between the employers and Chinese "bosses" which negated the need for individualized labor recruitment, and their role as tenant farmers. It further describes the subsequent sprouting of such river Chinatowns as Rio Vista, Courtland, Isleton, Walnut Grove, and Locke, and the crop specialization based on village of origin.

Injected inappropriately into the midst of the article is a separate presentation of 13 historical photographs of urban Chinatown and its occupants, accompanied by a brief essay written by someone with the initials R.A.W.

George Chu is presently a graduate student at the School of Public Health, UC Berkeley. He is the author of the leading article in *San Francisco* magazine's Special Chinatown Reports (June 1969). His materials in the article in review are enhanced by personal observations and interviews with the Chinese in the Delta area, conducted during the winter of 1966. As expected, most of the interviewees chose to remain anonymous.

With today's race consciousness, it is interesting to note that the author speaks of "ethnic specialization" in the Delta area. The Irish and Swedes because of their physique and their familiarity with horses, did the heavy scraper work in building the levees. The nationality groups lived in separated camps, with the Northern Europeans living on higher ground and the Orientals and Southern Europeans in the unsanitary, newly reclaimed areas. Each race specialized in the crops they grew best—Portuguese grew most of the truck vegetables; Italians, beans and barley; Chinese, fruit ranches, potatoes and onions; Japanese, also potatoes and onions, as well as celery, asparagus, and sugar beets. The Chinese extended the specialization one step: The Chungshans dealt in orchard work and the Sze Yaps, in potatoes and onions. (In addition, the quaint town of Locke is occupied only by Chungshans, a minority among the Chinese in the U. S.)

Perhaps as a contribution to the expedient recruitment of workers, whether positive or negative, the early Chinese left behind them the "boss system" which has become the traditional pattern of securing agricultural laborers. As Mr. Chu points out, and as elaborated in Gunther Barth's *Bitter Strength,* most Chinese laborers worked under debt bondage to such bosses, being in debt to Chinese merchants and labor brokers who had advanced them passage money to the U.S. Those who follow them in the fields—the Japanese, Hindus, Filipinos, and Mexicans—all worked mainly under their own variation of the boss or patron system.

Inevitably, such articles remind us again of the past "vice and degradation" among the Chinese; gambling halls, brothels, and opium parlors flourished in the Delta area. Frequently, they are presented as if the Chinese were the only ones who indulged in them, without considering the prevalence of comparable activities among other groups in the area. Mr. Chu gives only an oblique clue by stating that there was an era of "wide open towns" in the Delta, without giving a general picture of their manifestations in the larger community. In the early days, the dense, impenetrable delta area, like the Bayou country of Louisiana, was a haven for fugitives, leaving us such place names as Criminal Slough, Prisoners Points, Whisky Slough, etc. Griffin & Young in their text, *California—The New Empire State* (1957) state: ". . . the Delta was a lively country, with towns filled with workers speaking alien tongues, gambling, drinking and often fighting."

Regretfully, the river Chinatowns are nearly a thing of the past, brought about by the exclusions acts, farm mechanization, decline in the growing and canning of certain crops, fires, etc. Rio Vista was the first to die, followed by Courtland. The few hundred Chinese remaining in the other dying towns — Walnut Grove, Locke — consist mainly of elderly men. Mr. Chu concludes aptly: "They are the last of their kind, empire builders in their own way, most of whom never found the fortunes they had come so far to seek. They stay here, perhaps, because this place is so much like their homes in the Pearl River Delta. . . ."

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Dragon Carving

by George W. Kent

:ALITY AND POLITICS

A very long time ago the venerable Confucian philosopher :ius visited King Hui of the ancient Chinese State of Liang. king began by asking him what he had that would profit his try. Mencius almost snapped back,"Why do you have to about profit?! There is such a thing as compassion and a of propriety!"

It seems that all those with a comparatively old-style Chinese ation remember this little episode, and yet at the same time for-. We have all, East and West, forgotten the moral meaning of nment, of politics.

Right now in America it may be only the young people, the school and college and university students who have anything like ral perspective on the great issues of today in this country and vorld at large. A revolution is taking place, and it has to do with eintroduction of moral values into public life. That is what tens the elder, the elders who haven't thought about the public for so long a time.

The cry is about "law and order". Those that are putting it down lying in the face of it are the young, mostly, and they are charged being "anarchists". An anarchist is against any authority what-r, except that coming from within the individual. The pro "law rder" people are largely the older people, who have left bold thought and creative imagination far behind to settle into their routine of Monday to Friday working and golf and weekends away and cocktail parties and family-breakup gossip. These latter feel some measure of security, and are terrified at any potential threat to that security. But the real problem is not "law and order" or its absence, but *this* particular law and order versus *other* possible laws and orders.

In his recent and best-selling book *The Rich and the Super-Rich,* Ferdinand Lundberg writes about the predominant characteristics of the biggest "successes" in American society: not reflective, little-schooled, not well read, holding a naive view of the world, compulsive, bent on acquisition, having few if any self-doubts, humorless on the whole, and rather grey in color. This is, typically, in Lundberg's view, our heroic wealth-builder. Here is our model for our youth.

The young people of this country (and of the world for that matter) are smart enough to know that " law and order " actually means the wishes and prejudices of the ruling group being forced upon the people at large. In communist countries it is communist law and order; in capitalist countries it is capitalist law and order. In no country is there real peace and real freedom.

It is indeed remarkable how seldom we hear, in all the political rhetoric and crossfire, about a specific concern for justice. Justice simply means each man and woman getting his or her due. Instead, we hear about conservatism and liberalism and radicalism and imperialism and so on and on. School boards all over California are being harassed by screaming extremists denoucing the "humanist" approach in education. It would seem then to be positively subversive to have our schools be for people and by people and dedicated to people ! Every change, every concept of progress, is for these screaming neurotics part of some "one world" or "commie" plot.

Tradition has value, and the young radicals realize that. What else, in fact, does their harking back to antique modes of dress and manner mean? Change also has value, and must occur to cope with the changing conditions of our physical and mental lives on our blessed planet. Down deep we all may wish that time would "have a stop." While it goes on, let's use it for betterment.

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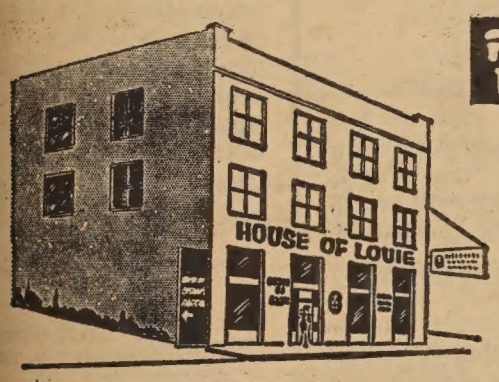

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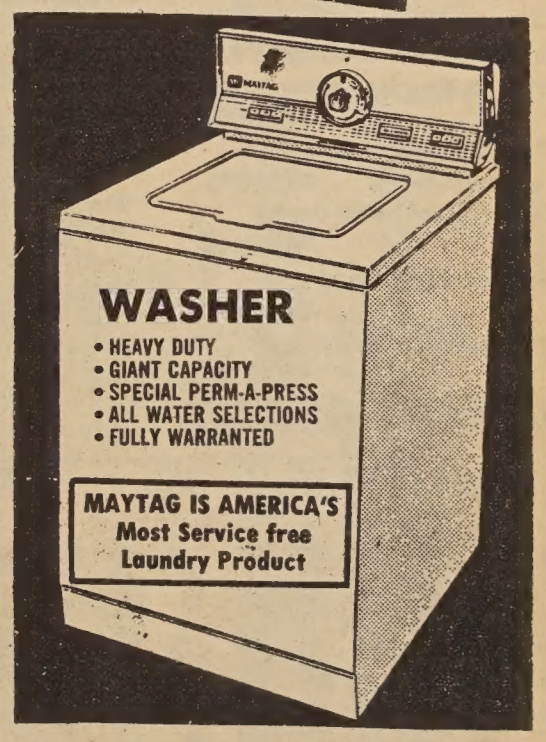

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Apprentices

The Apprenticeship Opportunities Foundation, a nonprofit corporation sponsored by the San Francisco Building and Construction Trades Council, has entered its second phase of operation.

The foundation was awarded a second contract by the U.S. Department of Labor to recruit and tutor qualified minority young men for apprenticeship examinations last October. In spite of unfavorable economic conditions during the past six months the foundation's Outreach Program has been successful in placing another 45 minority applicants into apprenticeships.

In cooperation with most of the building trades unions, foundation director Joseph Roberts and his integrated staff, the Joint Apprenticeship Committees, and San Francisco employers have enabled minority youths to gain entry into apprenticeship programs in plastering, sprinkler-fitting, fire control, brick-laying, elevator construction, tile-setting, ironwork, and operating engineering trades.

The foundation expects to meet its second contractual obligation by November. All Chinese interested in the program should contact Frank Lee, Apprenticeship Foundation recruiter, at 1122 Market Street, San Francisco 94102, telephone 621-9712.

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Chinatown Service & Information . . . 397-7778
Legal Assistance . . . 362-5630
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"Let there be light"

The first Lamplighter Award of the Oakland Real Estate Board goes to Assemblywoman March Fong for introducing legislation to reduce crime by improving street lighting. Assembly Bill 1030 would have the state provide three-fourths of construction and repair costs of new and improved street lights.

Picking the Apples

LOS ANGELES — Teacher Remembrance Day was observed recently at the Coconut Grove with presentation of the Golden Apple Awards to retiring teachers who have made outstanding contributions to the teaching profession.

Dr. Stanley H. Chan, who retired this year from his post as chairman of the Loyola University Political Science Department, received an "Apple" in the International Category.

Discovery meetings

The Association for Asian Unity at City College of San Francisco plans, through a series of "Discovery Workshops" this summer, to address itself to the problems of people and the need for social change. The seminars will concentrate on uniting Asians in effecting such changes, first at City College and then in the community, and will remain flexible in structure to allow open expression of ideas.

The workshops will be held at 7 p.m. on six consecutive Wednesday evenings beginning tonight and ending August 5th at the CCSF Experimental College, building B-5.

Track records

ORANGE—Formosa's Chi Cheng continued her assault on women's track records earlier this month, winning three events at the Orange County Invitational, smashing one American mark and equalling another.

The 26-year-old from Nationalist China, competing for the Los Angeles Track Club, won the 440 in 52.5 seconds, just one tenth off the world mark.

NEWS NOTES

She captured the 100 in 10.3, three-tenths off her own world mark she set a year ago, and also won the 100-meter hurdles, matching her own U.S. record of 13.2.

Miss Cheng, who a week ago, set world records in the 100 and 220 at Portland, was voted athlete of the meet, though most of the events were for men.

On Mayor's committee

Thomas Hsieh, Lansing Kwok and Judge Harry W. Lowe were on Mayor Joseph L. Alioto's Citizens' Committee which arranged observance of the 25th anniversary of the United Nations Charter.

The official social event of the observance was a champagne reception held in the rotunda of City Hall. More than 1000 guests attended the affair.

Going homeward

TAIPEI — Some 4,500 Chinese students studying abroad are expected to return home for a visit this summer, the China Youth Corps said.

The CYC has set up a service center that provides sightseeing, group visit and employment service to students.

The center said many leading state enterprises such as Taiwan Power Company, Chinese Petroleum Corporation and Taiwan Sugar Company are eager to recruit Chinese students for servi...

Optimist scholars

SAN FRANCISCO — The Chinatown Optimist Club has presented a total of $1400 to nine 1970 high school graduates who plan to attend college in the fall. The individual awards vary from $50 to $200, based on scholastic achievement, financial need, and participation in community activities. The recipients, chosen out of 50 applicants, were Ping Leung and Samuel Young, San Mateo High; Christine Tham, Samuel Gompers; Blossom Gee and Jennifer Wong, Lowell High; David Dong, Galileo; Mona Gee, Woodrow Wilson; and Jean Chan, Balboa. The primary source for the annual scholarship fund is a benefit show presented yearly by the club.

Tourism booms

TAIPEI — April figures released recently by the Tourist Industry Committee of the Ministry of Communications show a 34.4 per cent increase in visitors to Taiwan over the same month in 1969. Japanese visitors topped the list with tourists from the United States numbering a close second.

At the library

"A picture is worth more than ten thousand words," as a Chinese proverb goes, and this is nowhere more true than in *Magnificent China*, a volume on permanent display at the Chinatown Branch of the San Francisco Public Library. Edited by Luen-Tak Wu and published in Hong Kong by the Liang You Book Co., *Magnificent China* contains hundreds of photographs of China's historic and scenic sites, historic architecture, and art treasures. Chinese and English captions accompany each photograph, explaining the historic significance of people, places and art objects pictured.

Magnificent China is available for perusal at the Chinatown Branch Library, 1135 Powell Street.

The golden years

SACRAMENTO — Mr. and Mrs. Fong (Fred) Sue were honored at a banquet on their 50th wedding anniversary last week. The couple were married in China June 21, 1920 and have lived in Sacramento for many years.

Fong owned a barber shop at 2nd and J streets until he retired in 1962. The Fongs have six sons, three daughters, 31 grandchildren and one great-grandchild.

Wedding

Milton Lee and Marie Liu were married at the Cumberland Presbyterian Church in San Francisco June 20.

Milton, son of Mr. and Mrs. Pon Lee, is an engineer with the State Department of Highways. Marie, daughter of Mr. and Mrs. Ju-sung Liu, is on the faculty of Multicultural Institute.

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歸化入籍之條件與手續

續入籍考試問答 3

問：美國聯邦，省及市政府之三部門爲何？

答：立法，行政及司法。

問：各部門之職掌爲何？

答：立法主理建立法律事項
行政主理執行法律事項
司法主理解釋法律事項

問：美國政府爲何分爲三部門？

答：美國政府所以分爲三部門乃爲防一人或一部份人控制政府以謀私人利益，三部門可互相監督檢討，使政府權力得以制衡。

問：美國之法律由何人建立？

答：美國國會。

問：美國國會分爲若干部？

答：分爲兩部，上議院（參議院），下議院（衆議院）。

問：上議院共有上議員若干名？

答：一百名

問：每省派往國會上院上議員共若干名？

答：每省共兩名。

問：加省之兩名上議員爲誰？

答：馬菲及史格蘭頓

問：國會上院上議員如在任期中死亡或缺職位置由何人接替？

答：各省之法律程序有異，加省則由省長委人接任。

問：美國國會上議員之資格爲何？

答：當被選前須爲美籍民九年至少卅歲并須住在彼代表之省份。

問：何人當上議院主席？

答：副總統。

問：國會下議院共有下議員若干名？

答：四百三十五名，

問：每省派往國會下議員有若干名？

答：依照各省人口多寡而定，每卅萬二千人中應派選一名，每省至少佔一名下議員。

問：加省選派往國會下院之下議員有若干名？

答：三十八名。

問：何人充當下議院主席？

答：由下議員當中選出議長。

問：如何選舉國會上下議院之議員？

答：直接由人民選舉，上議員六年一任，下議員兩年一任。

問：美國國會下議員之資格爲何？

答：當被選前須爲美籍民七年，至少廿五歲，并爲彼所代表區之居民。

問：國會於何時何地開會？

答：每年元月三日在美京華盛頓開會。

問：美國法律能受變更否？

答：凡國會所通過之法律均能由國會變更或取消之。

問：國會之權力從何處而來？

答：國會之權力乃由人民從憲法授與。

（未完・待續）

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華埠的中國街名（下）

聚芬樓主

爲甚麼有「十五仙街」這個奇特的名字呢？原來那時（大地震以前）理髮店大多集中在「威華利街」開設，理髮一次，收費十五仙，凡要理髮的，都到十五仙街去，不過這個街名沒有維持多久，便爲「天后廟街」所代替。

當時的理髮店門前有一個特殊的標誌，是以木架承着一個面盤，理髮工作包括剃前額，採耳（剃耳孔毛，採耳屎）和梳辮等，一般收費雖爲十五仙，但屬「同」字號的理髮店則收二十五仙。

砵士茂方場，華人叫作「花園角」，因而附近的布里咸街便也被稱爲「花園角街」。

在賭館林立的古華埠時代，華人以外最大的賭館主顧是西班牙語系人和墨西哥人，華人統稱他們爲「呂宋」，而當時「呂宋」最喜歡留連的賭館，多在市巴佛街及羅斯巷，這兩條街便給華人稱之爲新呂宋巷（市巴佛街）和舊呂宋巷（羅斯巷），羅斯巷的前身是市度斯巷，向被西人們認爲是華埠一個充滿神秘色彩的地方。

現在叫舊華埠里的小巷，最初原名爲教堂街，十九世紀末期，三藩市仍以馬車爲主要交通工具，華人嫁娶而屯存馬車的地方是在教堂街，因此華人便叫這街爲馬房街，後來金馬倫女士以拯救妓女有功於華埠，這街曾一度叫作「金馬倫巷」。

德和街英文名原爲雲活夫街，是鹹魚欄，海味批發的地方，以有間德和商號而使這街名中國化。

位於積臣街介乎市作頓街夾都扳街段內，有兩條小巷爲當時著名的「紅燈區」，鶯鶯燕燕穿揷其間，使這兩條小巷熱鬧非常。

在北面的爲沙利雲巷，華人叫作金菊園巷，這巷現爲謝遜街，當時是曲尺形，即是由積臣街七百二十號夾七百二十二號之間入口，而可以在都扳街一零二一號夾一零二三號之間出口，麵包巷便是沙利雲巷曲尺形近都扳街那一段，因爲怕詩域街七百一十五號的美國麵包廠的舖尾就在那裏，麵包巷得名之來由即基於此。

爲了佐証這一街名，筆者曾參考過一本一八八二年由威里士花哥公司書信館刊印的中英文「各華商舖戶街道總錄」，其中有「泉盛號雜貨舖」地址便是麵包巷六號，英文街名爲沙利雲巷。

在南面的小巷是聖壘巷，華人叫作「火燒巷」，大約這小巷易鬧火燭所致，其在積臣街的入口處，是介於之間，這小巷也作曲尺形，另端則在都扳街九百二十一號與九百二十三號之間出口，其近都扳街一段則叫作痾尿巷，顧名思義，大約這段小巷常是市民大開方便之門的地方。

談到白話轉街街這名字更有趣，這街原名爲羅沙街，再改爲巴烈街，現在爲碧結街，白話轉是一個西人，他姓甚麼已不傳，名字叫JOHN，凡西人通曉廣東話的，華人都稱他爲「白話×」，像三四十年前，移民局有兩個西人因能操廣東話，他們便被稱作「白話德」和「白話祖」即屬此例。

白話轉本是一個商人，但他在自己的辦公廳時間少而在碧結街的時間多，有人找他談生意，或要他傳話的，都到碧結街妓院去找他，而西人來華埠尋歡，也靠白話轉做扯皮條，像這樣一個人，却在華埠生了根，居然到了現在，他的名字還活在華人口中。（續完）

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春秋魯宣公十二年，晉、楚兩國在邲（音必，地名，在今河南鄭縣東）大戰，晉國大敗，晉大夫知罃被俘。知罃的父親知莊子親自領兵去援救，將楚王的兒子穀臣及大夫連尹襄老射死，晉國要求將楚公子及大夫的屍體交換晉國的知罃，楚國答應了這個要求。楚王在送行時問知罃怎樣報答他，知罃說：『我從來沒有對你有過怨恨，你也沒有對我有特別的恩惠，我既不埋怨你，你對我也無恩，無恩無怨，不知怎樣報答你了。（原文是：臣不任受怨，君亦不任受德，無怨無德，不知所報。）以大王的威名，使我回到晉國，讓晉君親自判我死刑，雖然死了也是不朽的；如果沾大王之恩得免於死，晉君如再命我擔當軍旅之事時，修治晉國邊疆，那時，雖然和楚君相遇，也不敢回避。我只有盡力衛國，沒有二心，這就是我所報答大王的了。

忠於自己的國家，誓死保衛自己的國土，像知罃這樣沒有二心的高貴品質，是值得讚佩和效法的。

這段記載見於『左傳』，後來人們便將知罃的這些話引伸爲『無怨無德』一句成語，來說明既沒有仇恨，也沒有恩德，大家平平而過，一般普通朋友的關係。例如：甲和乙不過是普通朋友，既沒有深厚的交誼存在，也沒有意見不合而發生衝突；這便可以說是『無怨無德』。又如：我和他素無交往，『無怨無德』，那裏有什麼恩怨可言呢？

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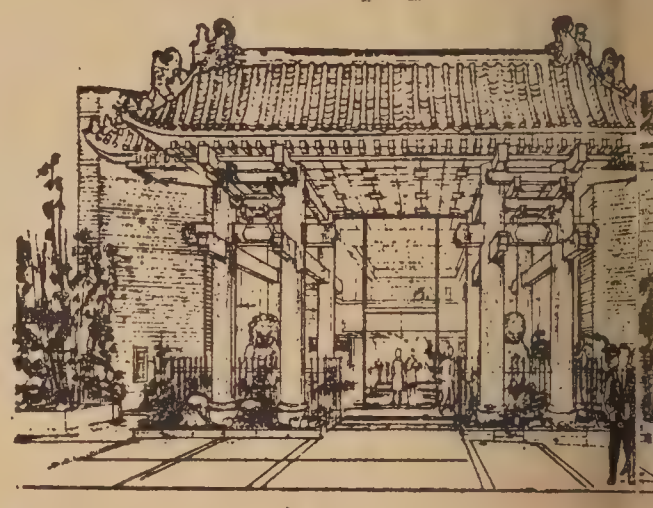

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連載小說

墻裏・墻外

（五）

周敬

前文提要：李宗平的太太梅湘在香港死了，他把自己困在四堵寂寞的牆裏。牆外，他的鄰居黃利夫婦正在製造一宗悲劇，兩口子不和，夫妻反目。

晚上放工以後，宗平從洗衣店拿了一大包衣服回家，正在樓梯間行了一半，忽見一個女人匆匆地由上面直衝下來，冷不防把他手裏的衣服碰跌在地上，包子破了，新洗的衣服撒滿了樓梯間。那女人一怔，止了步，宗平見她淚容滿面，瑟縮地打算替宗平收拾，但樓上「柏文」的門開了，一個中年人跑出來，雙手叉着腰粗聲粗氣的在罵：「你上吊跳海也嚇不倒我，在金門橋自殺的至今不過一百九十九名，還未湊足二百名，你去補數吧」！

那女人給他一罵，竟掉頭不顧直奔向街外去。

宗平把衣服拾回了，返入房間，想想這男的一定是黃利了，而那女的自然是他的妻子。他又想想那女人狂奔出街時的情景有點可怕，他竟下意識地想到她眞的會跳金門橋去，一個人在感情衝動的時候，甚麼也會做出來的，于是便趕緊出門去。

他在街頭左張右望了一番，發覺那女人在三個街位前蠕蠕而行，他立刻趕前去，當他將要行近那女人時，她却又折下街，一長板凳上，掏出手帕來揩眼淚。

宗平這時却趑趄不前了，他們原是陌生的，如果忽然對他表示關心，這會不會太冒昧呢。

但那女人無意中却發現了他，雖然剛才只匆遽地見過一面，但印象還新，她一派疑惑地朝宗平看了一眼，顫聲地說：「啊是你……」

宗平帶着微笑行近去，點點頭，來一次自我介紹。

「我叫李宗平，是你們的隣居」。

「剛才我碰倒先生的東西，眞對不起」。那女人從板凳上站起來：「你是看見了，我的丈夫如狼似虎的，所以我想跟你收拾和道歉一聲的機會也沒有。」

宗平還是笑了笑。

「我並不是來要你道歉的」。他說：「我就是聽了剛才黃先生的話，掛心你眞會想不開，所以特地追趕出來，希望你不要介意」。

那女人用手帕揩乾了眼角的淚水，向他望了望。問「你是認識他的」？

「不」，宗平說：「我的伯父是你們的屋主，他告訴我的」。

「那不用介紹，你會知道我是黃太太了」。那女人直截了當地說：「他也許願我死去，但我不會這樣蠢的，我還有責任負，不過他說話太沒道理，我不得不負氣走出來。謝謝你的關心，我不會走那條絕路的」。

誠懇地說：「讓我送你回去，反正我們是隣居，也不用客氣了」。

黃太太搖搖頭，沒做聲。

宗平揉着雙手不知怎樣好。這是初冬的天氣，三藩市入了夜以後，倒也有點凉意的。砵士茂公園空洞洞的沒有人，幾枝高吊着的電燈發着清幽的光，那些流浪漢利用垃圾桶燒火取暖所餘下來的灰燼，還嫋嫋地騰着輕烟，這界境有點恐怖而蕭條。

「李先生，你還是回去吧」！黃太太臉露感激的表情；「想不到在美國也會有一個像你這樣好心腸的人」。

「但你一個人留在這裏不感到可怕嗎」？宗平問。

「不，我是慣了的」。黃太太擠出一絲苦笑：「大概不會比現在回去看到我的丈夫的臉孔更可怕吧」。

「那我陪你坐坐，你不會介意吧」？

宗平和黃太太一起坐下來。

（未完、待續）

周敬著：

金門之旅

以三藩市爲背景的一部長篇小說，題材現實，故事動人，文筆優美，金門橋畔衆生相在此活現，全書廿萬字。

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時事述評

分惜

聯合國成立廿五週年紀念—聯合國成立迄今廿五年，一百二十五會員國家代表星期五集合於聯合國誕生之三藩市，舉行紀念。與會代表紛紛發言，多就聯合國成立之原有和平使命未能克達爲辭，方當中東與東南亞戰火尚在燎原之際，聯合國無法制止，亦未能調停，自屬令人失望。

美代表約氏大使宣讀尼克遜總統祝辭，謂衡以二十五年前創立聯合國時之希望，其成就尚少，但人類進步本質雖緩而堅，無待消極，假令各會員均盡其責，悉力以赴，則事屬可爲。二十五年來，聯合國本身經費屢生問題，即以會員國欠費者多，聯合國如有維持和平部隊經費，往往遭遇會員國家拒絕負擔。使聯合國大會徒爲各國政府宣傳論壇，無補實際，過去如此，今後亦未能免。

聯合國祕書長宇譚發表世界和平六點計劃，集體負責政策，藉以建立聯合國之信仰。㈡推行普及入會原則，促使中共與其他分裂國家均能加入。㈢重新決心解決中東爭執，國際協力促令亞拉伯國家與以色列停戰。㈣思想壁壘理論上雖屬完備，而尚待研討者多，彼此仍應互相參考，以求政治有成。㈤世界問題尚待解決者多，如社會經濟發展，如正義與人權種種，諸待努力重加注意。㈥科學技術進展，引致世界新危機與新挑戰，亟待集體探討解決，以免挫缺，無可挽救。

權力政治由來之久，自非幻想，莫能放棄，人類集體負責，徒勞夢想，談何容易？聯合國並非國家，如無強權支持，聯合國無法存在。論者謂廿五年來以美俄兩大強權爲中心之對立陣營互相牽制，形成所謂恐怖均衡，使聯合國得以苟存於世，否則聯合國早已成爲國際聯盟之續，蹂躪於侵略者鐵蹄之下矣，其言不爲無因也。

東京灣決議之撤銷—美國會前於一九六四年八月七日通過東京灣決議案，授權總統採取一切必要措施，阻遏東南亞侵略，因之前總統子之權力文字事項，集體負責政策，藉以建立聯合國之信仰。㈡推行普及入會原則，促使中共與其他分裂國家均能加入。㈢重新決心解決中東爭執，國際協力促令亞拉伯國家與以色列停戰。㈣思想壁壘理論上雖屬完備，而尚待研討者多，彼此仍應互相參考，以求政治有成。㈤世界問題尚待解決者多，如社會經濟發展，如正義與人權種種，諸待努力重加注意。㈥科學技術進展，引致世界新危機與新挑戰，亟待集體探討解決，以免挫缺，無可挽救。

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本案尚得下議院通過，始送國會完成立法程序，然料下議院之通過將只爲時間問題，在上議院辯論古柏崔治聯合提案過程中，親政府議員之立法戰略，竟能扭轉反對派之攻勢提案，不可不謂爲技術妙用，正不能以政府之少數黨而有所輕視耳。

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摘錄海內外佳作

最大魔力——越南女性

朱彬儀

小說家格雷厄·格林筆下所寫的南越女人是：「她們歡迎唱歌。」這些穿着透明絲質長袍的女人，也像鳴鳥一樣，種類各有不同。她們繼承了女家長制的舊傳統，在二十年戰爭的壓力之下，她們已變成了亞洲最解放的婦女，她們打仗、從政、做生意和管家，並通過她們的丈夫，也許控制了大部份南越的貪污舞弊。

南越婦女的戰時服務，比多數戰時的國家更多。她們有時且担任戰術的顧問人員。一個軍人的妻子，往往依照星相家的意見，告訴她們的丈夫甚麼時候作戰和甚麼時候留居家中。她們的丈夫，也聽她們的意見。軍官的太太跟隨她們的丈夫上戰場，有時成爲了同命鴛鴦。楊金清（譯音）以前是空軍的女護士，也是南越第一個女跳傘員。她經常陪同她的丈夫莊廣安（譯音）准將赴前線，一隻手拿着一支突擊隊的短槍托M一六步槍，另一隻手則拿着送給軍隊的餅食和禮物。在不久前，她和他的丈夫乘直昇機前赴被圍的德立特種部隊營地途中，因直昇機失事喪命。

另一方面，越共則極力利用越南婦女的尚武傳統。這種尚武傳統，淵源遠溯自紀元前三十九年徵氏姊妹的對外抗戰。越共因男子兵源缺乏，必需徵募全部女性的戰鬥部隊。估計越共部隊現在有三分之一至一半是由婦女組成的。

南越軍隊和警察，雖有七千七百名婦女志願人員担任部屬和抄寫員，但一項直接徵召婦女的提案被否決了。這樣一項措施，會削弱國家的經濟。西貢一市勞動人力共三十三萬人，其中二十五萬是婦女。她們担任建設工作，他替男人担任人力缺乏的職務。她們擁有或經營首都大部份珠寶店、布匹店、服裝店、餐廳、酒吧、和一些最大的生意。有一位太太，開設製藥廠，主持南都銀行和經營柏克酒店。美軍人員的軍事會報便在這裡舉行。一位廿五

□□□□□

南越的主婦，有一句諺語：「一個聰明的女人，把她的丈夫變成玩偶。」而在公開場合，越南的女人却總是柔順的模範，在家裡，越南女人被稱爲「內政部長」，她的丈夫則是「外交部長」。這就是說，他把薪金拿回家中給她，而她則配給他零用錢，她支付所有的大賬單。如果他們出外吃飯，總是太太小心的拿起賬單。如果她大發脾氣，她的丈夫便說家中發現「飛碟」。在和好教派，據說一個受了委屈的女人，乘她的丈夫睡着的時候，把他的頭髮縛在牀柱上，然後叫醒他，毆打他，至她的心願得償爲止。

以前，盛傳高級軍政人員的太太，往往成爲了貪污的地下網的主要經手人。這貪污網，稱爲D制度，取義於法文「攬通」一字。這制度通常是這樣運用的：一名軍官或官員想昇官，他便叫他的太太去訪問一名將軍或部長的太太，携備現欵。時代週刊發表指出這種交易因太普遍之故，所以「價錢」差不多已標準化：上校職位四千二百美元，省長職位一萬七千美元至四萬二千美元（視那一省而定），各部的次長最少八十五萬美元。付錢的方法很巧妙，兩位太太玩一個下午牌便行了。申請人的太太輸錢的數目不多不少，雙方誰都不丟臉。不過，這祇是民間難以證實的耳食之談。因此，南越婦女有若干發了大財是不足爲奇的。最少有十多人估計財產在五百萬美元以上。以前有一位港口官員的太太，向每一艘停泊在西貢的船收一筆錢而致富。另一些婦女，在一個部隊移防之前，設有酒吧或妓院的太太，將地皮頂讓給那些不知底蘊的人，然後又以廉價在新地點購入土地。

南越女人雖習染於新自由，擁有權力和影响，她們却沒有失去了幾十年來的女人魔力。同時她們的吸引力太大了，所以

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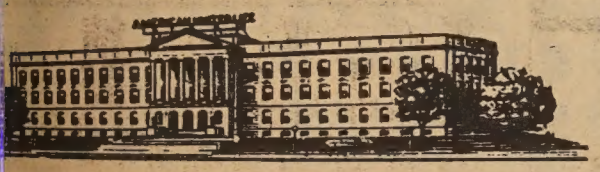

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華埠人語

（接自中文版首頁）

青年會、加大中國同學會、新僑服務中心等有見及此，特租用乾尼街八五四號聖公會會所籌辦夏令補習班，專爲新僑高初中學生而設。分上下午班：上午班定七月一日開始，每星期一至五日上午九時至一時上課。照學生程度困難及需要由義務教師多位分組指導補習，另有課餘指導。定六月廿七日開始，年齡限八十歲，人數限五十名，費用全免。

下午班定六月廿七日開始，每星期二星期四下午一時半至四時半上課。星期六上午九時至下午四時舉行課外活動，年齡規定由十二歲至十五歲，人數限八十名，費用全免。該兩班由即日起開始在都板街一〇四二號四〇二室新僑服務中心報名。

★

三藩市華人新聞協會，於六月廿七日假座紅寶石酒家舉行成立，暨第一屆職員就職典禮，並歡迎國際新聞學會華人女青年會將於七月間開辦華文學校，只收女生，年齡由六歲至十歲，學費每月四元，報名日期由六月十八日起，開學日期爲七月六日，每週上課五天，逢星期一三五由上午十時至十一時半，地點在企李街九六五號，電話八二一—三九二二。

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舊金山中華總商會，六月廿三日下午七時半，在該會會所舉行董監事聯席會議，選舉第五十五屆董事會職員及第四屆監事會正副監事長。選舉結果如下：正會長郭琳驤（連任），第一副會長潘民强（連任），第二副會長嚴泮欣。監事長容兆珍（連任），副監事長湯駒，該商會並定於七月一日（星期三）正午十二時，在該會所舉行新舊職員交代典禮。

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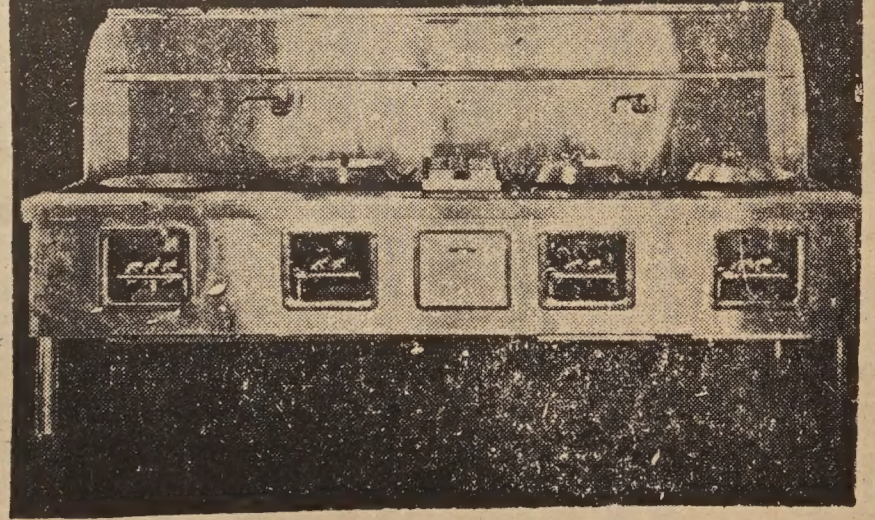

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笑話

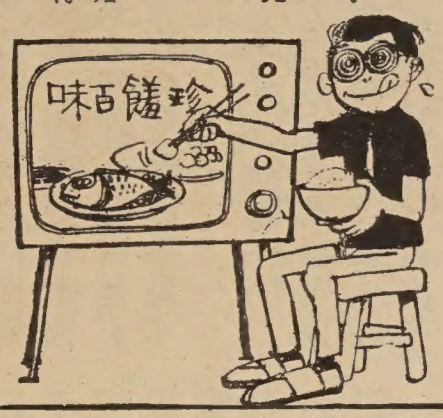
四季無春

清朝紀曉嵐，才華豪放，秉性不羈，軼事流傳甚多。

有一次入朝，被幾個太監攔住，以「三元解會狀」索對。這「三元」就是解元，會元，狀元。

他隨口答道：「四季夏秋冬。」

因爲太監的生殖機能殘缺，縱然也有結婚的却不能房事，所以他以無「春」相嘲，弄得太監們羞赧無地自容。



也有同感

一位農林系的學生對農夫說：「你這種栽種的方法實在太落伍了，而且時間也不經濟，我眞懷疑這些枇杷樹，怎麼能够生出枇杷來。」

農夫：「關於老哥的意見，我也有同感。它怎麼能生出枇杷呢？它們都是番石榴呀！」

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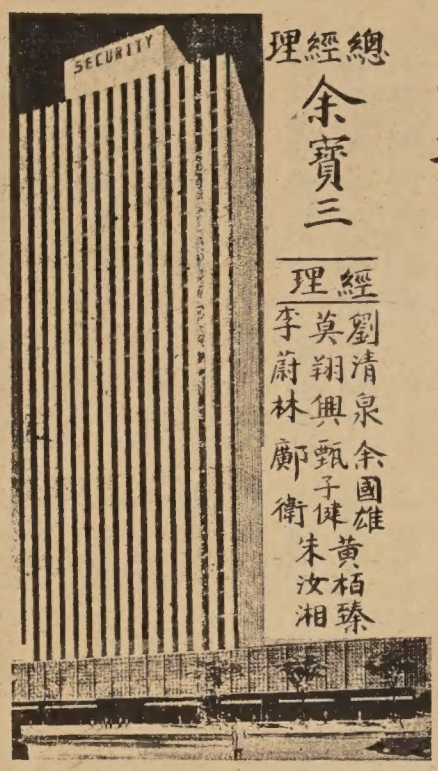

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美國人過度自由放縱 道德觀念起劇烈變化

美國人爲了追求過份的自由，已失去了自我控制，許多人的行爲接近放蕩，例如「協皮」之類。近年來更變本加厲，暴力份子目無法紀，吸毒視爲文明的巔峰，性解放者的行動，已達無可再解放的程度，同性戀被採作藝術的源泉，美國人的道德藩籬已遭破壞，今後的社會風氣是否繼續敗壞？這是值得我們關心的。

造成這種現象，美國大理院對法律的闡釋是該負點責任的。「淫穢」兩字，在法院的尺度下幾乎不存在，而執法者又受到了種種限制，常被違法者看作嘲笑的對象。法律力量鬆懈，自由泛濫，愛好新奇的美國人便爲所欲爲了。

先說「性愛」的自由，如以保守的東方國家觀念來看，美國人在這方面已跨進一大步了，但近年美國青年男女還高呼「性革命」，把過去所有性的觀念都否定。

根據「心理什誌」最近一期對性愛態度的測驗，其結果可看到美國人在「性心理」上的動向，被調查的對象多屬大學程度的人，平均年齡爲三十歲，其中佔四分三的人自認屬於「性自由派」，百分之四十一的丈夫及百分之二十二的妻子均贊成交換性愛，但曾嘗試者則爲百分之五。百分之八十夫婦均認爲在婚姻以外應另有「性愛」，其中一半丈夫有此經驗，百分之三十六妻子也嘗試過。

既然美國人把性愛看得那麼隨便，跟着淫穢的電影及讀物都應運而生了。從前電影檢查尺度，對半裸的已算了不得，現在不僅可以全裸，而且男也裸，女也裸，還加上了性動作。電影製作方面，那些所謂成人電影，由小銀幕到闊銀幕，由無聲到有聲，法律力量無法禁止「新時代春宮畫」，現全美國這類成人小電影戲院共有六百家，每家影院雖只有一百到三百座位，但由於票價高，生意興盛，每週收入竟高達一萬元。

City sued -- 'hiring biased'

黃色書刊，已到泛濫成災的程度，去年在美國境內營業總額超過五億元，此外酒吧女郎由無上裝到無下裝，都已不是新鮮的事情了。

性解放不僅屬於成年人，對青年也有得大的影響，尤其是政府施行節育計劃，避孕丸藥使青少年放心「縱慾」，婚前之性行幾已爲美國社會公開認可，非法打胎者去年達一百萬名，而此一無可避免之事實，或可能使打胎成爲合法化亦未可定，現已有十六省法律對打胎條件放寬，這些都對「縱慾」有着鼓勵作用，而青少年性病率也在直綫增加。

美國人道德觀念式微，不僅表現在「性」的方面，而暴力鬥爭藐視法律的「反常心理」，更製造了不少罪惡，少年吸毒，造成社會不良風氣，這些都是道德衰落的結果。

維持人類社會秩序的主要是道德與法律，美國向來注重法治而忽略道德教育，現在連法治也弛鬆了，自然沒有基礎的道德觀念也會坍了下來。

華埠人語

屋崙橋開辦了三十二年，以六月十二日來往車輛率最高，共二十萬零五千五百四十四架，打破空前紀錄，舊紀錄爲去年六月十三日之十九萬八千六百五十二輛。在平常的日子裡，平均每天在屋崙橋來往的車輛，約爲十六萬五千架，但根據橋樑專家的意見，認爲屋崙橋正常來往車輛，應爲十二萬五千架，現在實在太擠擁了。

★

三藩市華人足球聯會在鍾鈴酒家歡宴紐約華人足球隊，請周彤華總領事演說。他敘述過去曾與李惠堂會面，談及足球問題。

他說李惠堂中英文俱佳，但却只讀過小學，學問全靠自修得來。又李氏認爲中國人踢足球，輸在體格，西人練球前先跑球場十圈，但中國人只跑五圈便支持不住了。

作爲一個好球員，應該有「足下功夫」，同時還要腦筋靈活。周總領事把李惠堂的故事和見解，勗勉在場華裔青年球員。

★

積臣街新開張之重慶餐館，以川揚菜爲號召，最近設一元二角五的午餐，包括一飯一菜一湯，經濟實惠。

重慶餐館開在廣州餐館的隔鄰，有人說從「廣州」到「重慶」不用半分鐘，快過「太陽神」探月船。

★

今年暑假因政府經費短絀，學校多不能開辦暑期班，而暑期工作計劃亦受影響，學生今夏能獲職位工作或參加暑期班進修者名額極少。本埠若干團體如新僑協會、金美倫堂。男女

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